

## CHAPTER 7

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# THE Little BOOK

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“**A**nd he had in his hand **a little book** open...

And the voice which I heard from heaven spake unto me  
again, and said, Go and take **the little book** which is open...

And I went unto the angel, and said unto him,

Give me **the little book**...”

Rev. 10:2, 8, 9



Although the KJV has a *few* big or special words, *most* of its words and translations are *shorter* than those in new versions. The King James Bible is “a little book.” The translators forged the shortest, ‘quickest’ and most piercing path to man’s soul. New versions crowd Latinized and paraphrased words, bumper to bumper, slowing down reading and blocking from view God’s billboard words, like ‘atonement’ and ‘remission.’ Those who “run in a race” need a ‘run and read’ Bible (1 Cor. 9:24).

“Write the vision, and make it plain upon tables, that he may run that readeth it” Hab. 2:2.

<b>THE Little BOOK</b>		
<b>Bishops' Bible</b>	<b>KJV</b>	
Matt. 8:26	followed	was
Matt. 15:8	howbeit	but
Matt. 26:42	fulfilled	done
Matt. 26:45	henceforth	on now
Mark 8:21	happeneth	is
Mark 10:14	belongeth	is
Mark 10:29	forsaken	left
Mark 13:35	whether	or
Romans 1:16	because	for
Romans 6:16	whomsoever	whome
Heb. 11:32	rehearse	tell
Heb. 12:12	straighten up	lift up



Some tongues and swords may be sharp, like the “lips of a strange” new version editor, which are,

“**sharp** as a twoedged sword”

Proverbs 5:3, 4

“and their tongue a **sharp** sword.”

Psalm 57:4

Their new versions are shorter only where they follow a corrupt Greek text which omits important words and verses. The NIV omits 64,000 *doctrinally* important words and 17 whole verses! (See *New Age Bible Versions* for details.)

But the true “word of God is...

sharp**er** than any twoedged sword...”

Heb. 4:12

God’s polishing grindstone honed away at the sword of the Spirit so that it remained “purified” and “sharp**er**.” The razor’s edge pen-points of the translators trimmed off any unnecessary “weight,” so that the words ‘come right to the point’ and are penetrating and pointed. Like Paul, who said,

“...I wrote afore in **few words**, Whereby, when ye read, ye may **understand**...” Eph. 3:3, 4

“for I have written a letter unto you in **few words**...” Heb. 13:22



The three things which make a scripture verse easy to “hide” in the “heart” are: 1.) the use of matching letter sounds, 2.) rhythm and meter, and 3.) **brevity** — making the words, phrases and verses ‘**short** and sweet.’ *New Age Bible Versions* documented thoroughly that the NKJV,

NIV, NASB and all new versions use *many, many, many* more words and letters to say something than the KJV does. Consequently, the Flesch-Kincaid Grade Level Indicator rates the KJV as *easiest* to read; its reading level is 5<sup>th</sup> grade, while the NIV is 8<sup>th</sup> grade level, and the NKJV and NASB are 6<sup>th</sup> grade level. (See *New Age Bible Versions*, chapter 11 and *The Language of the King James Bible*, pp. 96, 115.)

Compare the *length* of the King James Bible text to that of any other version in a Parallel Bible, like *The Comparative Study Bible*. The KJV is invariably the shortest. It says things using fewer words than any of the corrupt new versions. This brevity reflects the fact that it is a Formal Equivalency, word-for-word translation of the Hebrew and Greek Bibles. It is not a paraphrase.

**T**here are **two different methods** of translating the Bible. God's formal equivalency method is good; the devil's dynamic equivalency scheme is bad.

**1. Formal equivalence:** *One* English word is usually used to translate *one* Greek or Hebrew word. Parts of speech are carried over into English in the same form (e.g. an English *noun* is used to translate a Greek *noun*, a *singular* is carried over as a *singular*). The KJV is the *only* true formal equivalency translation of the true Bible texts into the English language. Its 'special' vocabulary and sentence structure stem from its translators' use of formal equivalence. **The 'unusual' words in the KJV are brilliant little atom bombs which encapsulate large thoughts.**

The KJV word '**impenitent**,' says in  
**ONE WORD** of **10 letters**,

what the phrase '**that cannot repent**' needs  
**THREE WORDS** and **16 letters** to say.

**2. Dynamic or ‘Complete’ Equivalence:** With the devil’s destructive dynamite, one Bible word breaks into many pieces. With his Dynamic Equivalence method, used by new version editors, **several English words** are often used to translate *one* Greek or Hebrew word. Parts of speech are not necessarily carried over (e.g. a noun might be translated as an adjective, a singular word, like *him*, may become the plural, *them*). Anything goes! The NIV and TNIV and most new translations fit into this category and can be called paraphrases. The NASB 1995 Update and NKJV are a mix of Formal, Dynamic and so-called ‘Complete’ equivalence — God calls them, “added” words.

“If any man shall **add** unto these things, God shall add unto him the plagues that are written in this book:” Rev. 22:18

Such multi-word translations create the mouth-full-of-marbles effect which bogs down new version readers. Through a wilderness of words, rambling needlessly, their readers wander, like the children of Israel. Faced with a mountain of words, new version readers neglect bible reading. The **added** words give new versions a higher reading grade level, make them hard to memorize, and bore children, reared in this instant ‘get to the point’ generation.

## **One Word = One Idea**

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The more developed a culture is, the more words it has. As a language is used and develops, single words, which can replace longer descriptive phrases, are coined or borrowed from other languages. Consequently, writing becomes shorter. The scriptures of New Guinea are longer than ours because their language’s limited vocabulary requires many words to say what some languages can express with one word. The KJV translators coined many words which remain unsurpassed in their succinctness.

Seth Lerer, Professor of English and Comparative Literature at Stanford University, feels that English has the largest vocabulary in the world because it has borrowed from so many different languages. According to the Professor, English is the perfect ‘international’ language, because of its borrowings. In turn, the KJV has been the tide which carried this international language *back* to many shores worldwide. (See Seth Lerer, *The History of the English Language*, Springfield, VA: The Teaching Company, 1998.)

*The Elements of Style*, a recent standard work on the principles of composition, commends the KJV as a perfect example of writing excellence, in part because the KJV is made up of 95% short Anglo-Saxon words, not lumpy Latin words used by new versions. Its authors write:

“Vigorous writing is concise. A sentence should contain no unnecessary words...for the same reason that a drawing should have no unnecessary lines and a machine no unnecessary parts...George Orwell [author of *1984*] once took a passage from the Bible and drained it of its blood.

### **Orwell’s translation (Ecclesiastes)**

Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must inevitably be taken into account.

### **King James Version (Ecclesiastes)**

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.

“...Anglo-Saxon is a livelier tongue than Latin, so use Anglo-Saxon words” (William Strunk and E.B. White, *The Elements of Style*, Boston: Allyn Bacon, 4<sup>th</sup> ed., 2000, pp. 22-23, 77).

The following **100 examples** demonstrate the KJV's use of powerful **One Word** substitutes for today's rambling multi-word phrases — all while retaining a melodious “separate from sinners” vocabulary.

**A Little Book**  **One Word**

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**Not Two**

**Fragments**

or Broken Pieces? —

“Gather up the fragments that remain, that nothing be lost.” John 6:12

Are we reading about Reese's Pieces<sup>®</sup>, a popular M & M type candy, or a word-picture typifying the body of the suffering Saviour (and perhaps manuscript fragments of the living bread)? When analyzing the Bishops' ‘broken meate,’ the KJV translators *considered* the highly descriptive phrase ‘broken pieces,’ now seen in the NASB. However, the KJV translators preferred **One Word** rather than two, because the Greek has only one word. The KJV is a little book because it follows the Greek text.

<b>Bishops' Bible</b>	<b>Mark 8:19</b>	broken meate
<b>Trial Ms*</b> <b>1602-1610</b> & <b>NASB</b>		broken pieces
<b>King James Bible</b>		<b>fragments</b>

(\* See Ward Allen, *The Coming of the King James Gospels.*)

## ▲lliteration —

An additional advantage of the word ‘fragments’ is the alliteration, shown here in red letters. Although the NIV uses a shorter word than the KJV, its choice, ‘pieces,’ does not alliterate beautifully like the KJV’s word. The KJV translators combined succinctness *and* memorizability.

<b>King James Bible</b>	<b>Mark 8:19</b>	<b>five...five...men...many</b> baskets full of <b>fragments</b>
<b>TNIV, NIV</b>		five...five...many basketfuls of <b>pieces</b>

## ▲eter —

A mirror-image meter shines through the KJV.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
<u>How</u>	<b>ma</b> ´	<u>ny</u>	<b>bas</b> ´	<u>kets</u>	<u>full</u>
<u>of</u>	<b>frag</b> ´	<u>ments</u>	<b>took</b> ´	<u>ye</u>	<u>up</u>

A triple balanced and matching **3 syllable** meter occurs because the KJV translators selected the perfect word. The NKJV copies the KJV word ‘fragments,’ but omits the word ‘ye,’ necessitating the use of *more* words with a corresponding loss of meter. The Reese’s Pieces® in the NIV, TNIV and NASB spill and scatter, loose and tattered.

<b>KJV (12 syllables)</b>		
<b>1 syl.</b>	<b>2 syl.</b>	<b>3 syl.</b>
How	ma	ny
bas	kets	full
of	<b>frag</b>	<b>ments</b>
took	ye	up?



<b>NKJV (13 syl.)</b>		
How	ma	ny
bas	kets	full
of	<b>frag</b>	<b>ments</b>
did	you	take
<b>up?</b>		

<b>NIV &amp; TNIV (13 syl.)</b>		
How	ma	ny
bas	ket	fuls
of	<b>pie</b>	<b>ces</b>
did	you	pick
<b>up?</b>		

<b>NASB (14 syl.)</b>		
How	ma	ny
bas	kets	full
of	<b>bro</b>	<b>ken</b>
<b>pie</b>	<b>ces</b>	you
<b>picked</b>	<b>up?</b>	

To summarize: **“fragments”** or broken pieces?

- The KJV’s “fragments” follows the **Greek** text in using **One Word**; the NASB does not.
- The KJV incorporates **alliteration** and **meter**. The NKJV, NASB, NIV, TNIV and so-called Easy Reading KJV-ER do not.
- Note the useless and hard to memorize **15 syllables** in the HCSB’s “how many baskets full of pieces of bread did you collect” and the ESV’s “how many baskets full of broken pieces did you take up.”

The KJV translators considered the reading in the new versions and rejected it. The KJV word “fragments,” like many of its words, is not widely used outside of the Biblical context. The NIV and NASB’s word ‘pieces’ could pull up a virus file in your brain — about candy bars.



## Not Two

With the recent discovery of the notes and trial manuscript of the KJV translators, we now know that they studiously considered and rejected words seen in today's new versions. In Mark 6:33 the Bishops' so-called archaic "came thither before" was examined. The KJV's solution 'outwent,' (only 7 letters long) is much more succinct than the NKJV's "They arrived before" (17 letters), the TNIV's, NIV's, ESV's and NASB's "got there ahead of" (15 letters) and the HCSB's "arrived ahead of." 'Outwent' is simply the past tense of 'outgo,' or 'to go beyond.' The definition is built within the word itself: ('went' + 'out').

<b>Bishops' Bible</b>	<b>Mark 6:33</b>	came thither before
<b>Trial Ms*</b>		came before
<b>King James Bible</b>		<b>outwent</b>

\*See *The Coming of the King James Gospels* by Ward Allen.




## Not Three

The little powerhouse word 'befell' replaces the much longer phrase "came to passe."

<b>Bishops' Bible</b>	<b>Mark 5:16</b>	came to passe
<b>King James Bible</b>		<b>befell</b>

The following charts cite a few of the many places where the KJV found a succinct **One Word** substitute for two or more words. The KJV words are ‘Bible’ words — powerful, yet sharper than any twoedged sword. For example, someone can say, ‘The vase broke **into pieces** and my keys **are lost**.’ The commonality of those words bring with them no jolt or sense of urgency. However, those who do not believe in Jesus Christ will “**perish**” — a special word for an eternal decision. The unbeliever will be cut “**asunder**.” These are blood pressure words, piercing and dividing asunder even to the soul and spirit. The other KJV words are likewise “sharper;” new versions are not.

“all the law is fulfilled in  
**One Word**”  
 Gal. 5:15

A Little Book  One Word  
 Not More

	Bishops' Bible	KJV
Luke 8:24	are lost	perish
Matt. 24:51	in pieces	asunder
Matt. 10:21	fathers and mothers	parents
Matt. 13:28	The malicious man	enemies
Matt. 13:32	make their nests	lodge
Matt. 17:1	out of the way	apart
Matt. 17:22	were conversant	abode



	<b>Bishops' Bible</b>	<b>KJV</b>
<b>Matt. 23:12</b>	brought low	abased
<b>Matt. 24:35</b>	in no wise	not
<b>Matt. 25:1</b>	when they had taken	took
<b>Mark 4:32</b>	make their nests	lodge
<b>Mark 9:1</b>	in no wise	not
<b>Mark 11:13</b>	when he had spied	seeing
<b>Mark 12:6</b>	stand in awe of	reverence
<b>Mark 13:31</b>	in no wise	not
<b>Mark 14:22</b>	when he had taken	tooke
<b>Mark 16:1</b>	smelling ointments	spices
<b>Luke 12:3</b>	top of the houses	housetops
<b>Luke 13:19</b>	made nests	lodged
<b>Luke 14:11</b>	brought lowe	abased
<b>Luke 14:30</b>	make an end	finish
<b>Romans 1:5</b>	might be given unto	to
<b>1 Cor. 10:20</b>	offer in sacrifice	sacrifice (Geneva)
<b>1 Cor. 13:12</b>	even in a dark speaking	darkly (Geneva)
<b>2 Cor. 1:5</b>	are plenteous	abound
<b>2 Cor. 8:20</b>	plenteous distribution	abundance



	Bishops' Bible	KJV
Titus 3:3	full of hate	hateful (Geneva)
Heb. 4:12	mighty in operation	powerful
Heb. 9:16	him that made the testament	the testator
Heb. 10:16	surely give	put
Heb. 11:19	certaine similitude of the resurrection	figure
Heb. 11:23	father and mother	parents
1 Peter 1:20	ordeined beforehand even	foreordained
1 Peter 2:2	which is without deceit	sincere
1 Peter 2:4	ye come	coming
1 Peter 3:2	have beholden	behold
2 Peter 2:10	and stand in their own conceit	selfe-willed
2 Peter 2:13	live deliciously	riot

In Matt. 10:18 the King James Bible replaced the two word phrase “head rulers” with the single word **Governors**. *Every* new version has plagiarized this and many other succinct KJV word. New versions cannot plagiarize the entire KJV and therefore must use more words.

If the Greek or Hebrew required **Two Words** or if one word could not be found, the KJV translators shortened longer phrases to two words accordingly. There is a wisdom in these Bible words which escapes the wise and prudent. One would not need to visit long in our beautiful southern states before hearing someone say, “I reckon...”

**A Little Book**  **Two Words**

**Not More**

	<b>Bishops' Bible</b>	<b>KJV</b>
<b>Romans 8:18</b>	I am certainly perswaded	<b>I reckon</b>
<b>Matt. 5:39</b>	give thee a blow	<b>smite thee</b>
<b>Matt. 26:39</b>	when he had gone	<b>he went</b>
<b>Mark 13:34</b>	and hath left	<b>who left</b>
<b>Mark 14:47</b>	when he had drawn out his	<b>drew a</b>
<b>Luke 11:13</b>	have knowledge	<b>know how</b>
<b>Romans 1:28</b>	that they should do	<b>to do</b>
<b>Romans 2:27</b>	which being under	<b>who by</b>
<b>Romans 3:5</b>	after the manner of men	<b>as a man</b>
<b>Romans 6:10</b>	And as touching	<b>but in (Geneva)</b>
<b>Romans 8:17</b>	then are we also heirs	<b>then heirs</b>
<b>Romans 11:21</b>	it come to pass that he	<b>he also</b>
<b>2 Cor. 5:1</b>	even an habitation	<b>an house</b>
<b>2 Cor. 5:7</b>	after outward appearance	<b>by sight</b>

Not More

	<b>Bishops' Bible</b>	<b>KJV</b>
<b>2 Cor. 8:8</b>	This say I	I speak
<b>2 Cor. 12:21</b>	bring me low	humble me
<b>1 Tim. 5:10</b>	unto them that were in adversitie	the afflicted
<b>Heb. 6:1</b>	go foorth	go on
<b>Heb. 11:5</b>	taken him away	translated him
<b>James 1:21</b>	word that is grafted in you	engrafted word
<b>1 Peter 2:6</b>	to be layed in the chiefe corner	corner stone (Wycliffe)
<b>1 Peter 2:19</b>	and suffer wrong undeserved	suffering wrongfully (Tyndale)
<b>2 Peter 2:20</b>	from the filthiness	the pollutions

**A Little Book**  **Three Words**

**Not More**

	<b>Bishops' Bible</b>	<b>KJV</b>
<b>Mark 2:11</b>	get thee hence	goe thy way
<b>Mark 8:24</b>	for I perceive them walke as they were trees	as trees, walking
<b>Mark 10:42</b>	they that be great among them	theyr greate ones
<b>Mark 12:17</b>	which pertaine to God	that are God's
<b>Romans 12:3</b>	to esteeme himselfe that he behave himselfe discretely	to think soberly
<b>Romans 15:2</b>	in that that is good	for his good
<b>1 Cor. 10:15</b>	unto them which have discretion	to wise men
<b>1 Cor. 12:4</b>	it is the selfe same spirit	the same Spirite (Geneva)
<b>2 Peter 1:16</b>	with our eyes we saw	were eyewitnesses of






English Professor Ward Allen states that in Romans 7:10, “King James’ Translators put the phrase on both feet by shifting the passive Greek to an active English...” (*Translating the New Testament Epistle*, p. lxi) thereby making the most succinct thought. The verb tenses of the Greek language do not have direct equivalents in English. Consequently, the KJV translators usually opt for that rendering which gives today’s reader the sense that the text relates to them and is a present living reality, not a history book. New versions are even ‘wordier’ than the Bishops’ Bible

**A Little Book  Shorter Still**

**Not More**


	<b>Bishops’ Bible</b>	<b>KJV</b>
<b>Mark 10:1</b>	thorow the region that is beyond	by the farther side of
<b>Mark 10:22</b>	And hee was discomforted	And hee was sad
<b>Luke 1:2</b>	sawe them themselves with their eyes, and were	were eyewitnesses, and
<b>Romans 2:20</b>	them which lacke discretion a teacher of the unlearned	the foolish, a teacher of babes
<b>Romans 5:2</b>	had an entrance by faith into	have access by faith
<b>Romans 7:10</b>	was found to be unto me	I found to be

**T**he phrases in the KJV are more succinct and therefore more memorizable. Compare them with any new version.

A Little Book  Shorter Still  
**Not More**

	Bishops' Bible	KJV
1 Cor. 13:9	our knowledge is unperfect and our prophecying is unperfect  (17 syllables)	we knowe in part and we prophecy in part  (11 syllables)
1 Tim. 1: 10, 18, 20	wholesome... commandment... be taught... (7 syllables)	sound... charge... learn... (3 syllables)
2 Tim. 1:13	See thou have the pattern of wholesome wordes  (10 syllables)	Hold fast the form of sound wordes (7 syllables)
2 Tim. 2:3	suffer afflictions as a good souldier	endure hardness, as a good souldier  (Also, the sounds of <b>endr</b> are reversed inside <b>hardness</b> ; the 'd' and 'r' appear the third time in 'soldier')

The ‘eth’ and ‘est’ endings for second and third person words were prayerfully and carefully omitted, *if* it improved the text.

A Little Book  Shorter Still  
**Not More**

	<b>Bishops' Bible</b>	<b>KJV</b>
<b>Matt. 5:21</b>	killeth	shall kille
<b>John 20:18</b>	commeth	came
<b>2 Cor. 2:5</b>	hath	have
<b>Col. 2:19</b>	holdeth not	not holding
<b>1 Tim. 6:3</b>	consenteth	consent
<b>Heb. 1:3</b>	hath sit	sat down
<b>Heb. 3:6</b>	hath	(omit)
<b>James 4:1</b>	commeth	come
<b>1 Peter 3:10</b>	doth	will



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“God hath spoken once; **twice** have I heard this...” Ps. 62:11

If God is going to use a special Bible vocabulary, which is “separate from sinners,” how will we “sinners” understand it? God thinks of everything! The little book manages to fit an entire dictionary *inside*. This author’s earlier book, *The Language of the King James Bible*, documents that the King James Bible has a *built-in* dictionary which defines all of its words. The difficult ones are no exception. The Bible bridges the gap — it is the only place where a holy God speaks to a sinful man. The KJV contains *both* the “**elevated**” word, as Stanford Professor Lerer calls them, *and* the **simpler** word. They are placed in parallelism near each other so that the definition of the harder word is clearly understood. The easy word usually comes from an Anglo-Saxon root, while the more difficult word is sometimes of Latin origin. This makes the KJV an internationally readable book. Those who read Spanish, Portuguese, French, Romanian, and Italian will recognize the Latin word. Those who read German, Dutch, Norwegian, Finnish, and Swedish will recognize the Anglo-Saxon word. The KJV is a tool that God has used for centuries to teach reading, meaning, and vocabulary to millions of people worldwide. The Bible’s built-in dictionary pairs a succinct one-word term with its definition. New versions omit one or the other or both!

(See the chapter entitled “Every Word.” For a thorough discussion and numerous examples see *The Language of the King James Bible*.)



## A Little Book's **DICTIONARY**



In Heb. 7:2-4, the KJV translators introduced a built-in definition of the “elevated” and special word ‘tithe’ — “a tenth part.”

<b>Bishops’ Bible</b>	<b>Heb. 7:2, 6</b>	Abraham gave <b>tithe</b> of all... received <b>tyth</b>
<b>King James Bible</b>		Abraham gave <b>a tenth part</b> of all...received <b>tithe</b>



## A Little Book’s **GREEK LEXICON**



The KJV is the only “clear as crystal” view of the pure Greek New Testament (Rev. 21:11). In 1 Cor. 9:18, 19 the KJV translates *adapanos* as ‘without charge’ and *eleutheros* as ‘free.’ The Bishops’ translated *both* Greek words as ‘free.’ This is not incorrect, because they are synonyms. However, the KJV’s and the Greek text’s built-in dictionary have an expanded vocabulary with each word defined by the other in the context. (Greek lexicons, written with “man’s wisdom” (1 Cor. 2:13) introduce secular and often faulty definitions. See *New Age Bible Versions*, pp. 591-612 and *The Language of the King James Bible*, pp. 47-54, 71-71, and 108-111 *et al.*).

<b>Bishops’ Bible</b>	<b>1 Cor. 9:18, 19</b>	I may make the gospel of Christ <b>free</b> ...for though I be <b>free</b> ...
<b>King James Bible</b>		I may make the gospel of Christ <b>without charge</b> ...For though I be <b>free</b> ...



**3 words for 5**

The little book is not little because it omits words seen in the *Received Text* (Greek, Hebrew, etc.). Both the Bishops' and the KJV give *both* words seen in the Greek text, *kat' idian + monous*. Since these two are *very* much alike in meaning, the TNIV, NIV, ESV, and NASB translators take it upon themselves to drop one. The TNIV and NIV give only 'alone'; the NASB and ESV give only "by themselves." Both the Bishops' and the KJV are literal, word-for-word renderings of the Greek text and show *all* words, even if they seem repetitive. Repetition is used in the Bible for emphasis and to supply the Bible's own definitions. Here the KJV uses 3 words for the Bishop's 5.

<b>Bishops' Bible</b>	<b>Mark 9:2</b>	1.) out of the way 2.) alone
<b>King James Bible</b>		<b>1.) apart</b> <b>2.) by themselves</b>
<b>NIV, TNIV</b>		1.) (omit) 2.) alone
<b>NASB, ESV</b>		1.) (omit) 2.) by themselves

The KJV is not only a bit more literal than the Bishops', but it resonates in a miraculously syncopated way:

- the repeated 'the' and 'eth' in the second syllable
- and 't' sounds on the second syllable
- the 'e' sounds on the third syllable
- the 'p' sounds on the fourth syllable

King James Bible			
1	2	3	4
lead	<b>eth</b>	them	<b>up</b>
in	<b>to</b>	an	high
moun	<b>tain</b>	a	<b>part</b>
by	<b>them</b>	<b>selves</b>	



## A Little Book's **Dictionary**



### *1 word for 2*

The KJV replaces the two-word expression ‘go out’ with one word, ‘depart’ in Luke 5:8. God introduced ‘go’ in Genesis 3:14; then in Gen. 13:9, he introduces ‘depart,’ defining it immediately as ‘go.’ The Bible’s built-in dictionary is repeated throughout the Bible, so that there is no question about the meaning of a word. Note the following; there are many more.

Gen. 13:9	<b>go...depart...go</b>
Exod. 8:29	<b>go out...depart</b>
Exod. 33:1	<b>Depart, and go</b>
1 Sam. 16:6	<b>Go, depart</b>
Isa. 52:11	<b>Depart ye, depart ye, go ye</b>

<b>Bishops' Bible</b>	<b>Luke 5:8</b>	Go out
<b>King James Bible</b>		<b>Depart</b>



*1 word for 2*

In Genesis 11:5 God introduces the concept ‘came down’ — “And the LORD **came down**”; then in Exodus 19:18 he introduces the one word synonym, ‘**descended.**’ As with all new words, God defines it by paralleling it near the old more familiar words. (The pegs 📌 which parallel them are the repeated words: ‘the LORD.’)

“the LORD **descended...**

And the LORD **came down...**” (Exod. 19:18, 20)

In case the reader forgets the definition for ‘descended,’ God puts a reminder, in the form of a parallelism in Luke 3:22: “The Holy Ghost **descended...**a voice **came from** heaven.” Now that God has taught the reader two different ways to say the same thing, he can use whichever one best fits the need. The little book uses one “separate from sinners” word (*descended*) to replace two words (*came down*). In this case the **descended** dove works to parallel “He that **descended** is the same also that **ascended** up far above all heavens” (Eph. 4:10). The two **d**’s tell the reader that the words are connected. ‘Descended’ is a one word “separate from sinners” synonym for ‘came down.’ The letter ‘d’ itself usually means ‘come down’ in some way.

<b>Bishops’ Bible</b>	<b>Luke 3:22</b>	came down...Dove
<b>King James Bible</b>		<b>descended ...Dove.... came from</b>





*1 word for 2*

Although the Bible is little, it gives its readers an expanded vocabulary, useful for alliteration. Although the word ‘dried up’ is simpler and more descriptive, the KJV replaces it with ‘withered’ a one word, “separate from sinners” synonym. God introduces ‘dried up’ in Gen. 8:7. ‘Withered’ is defined with numerous synonyms throughout the Bible. For instance, in Ezek. 19:12 a parallelism teaches the reader that ‘dried up’ is the same as ‘withered’:

“wind **dried up** her fruit: her strong rods were broken and **withered**;”

<b>Bishops’</b>	<b>Luke 6:6</b>	whose right hand was <b>dried up</b>
<b>KJV</b>		<b>whose right hand was withered</b>



*1 word for 3*

In Romans 10:21 the single word ‘gainsaying’ (a contraction of ‘**against saying**’) is a concise substitute for the Bishops’ ‘speaketh against me.’ The meaning of ‘gainsaying’ is built into the word itself.

<b>Bishops’</b>	<b>Romans 10:21</b>	speaketh against me
<b>KJV</b>		<b>gainsaying</b>



The little book stays little by sometimes defining words *within* the word itself. How clever! The brevity of the KJV translators extends even to the letters. The KJV uses the shorter word ‘**example**’ (7 letters), but retains the longer word **ensample** (8 letters) because it contains the built-in definition (**sample**). The so-called archaic word may be the only word that contains the definition built inside the word. For that reason it must be retained. In 1 Cor. 10:6 the KJV translators updated the word ‘ensamples’ to ‘examples.’ They did not change it in verse 11 because the word ‘**ensamples**’ contains the built-in definition, ‘**sample**.’

<b>Bishops’ Bible</b>	<b>1 Cor. 10:6, 11</b>	These things verily are our <b>ensamples</b> ... All these things happened unto them for <b>ensamples</b>
<b>King James Bible</b>		Now these things were our <b>examples</b> ... Now all these things... <b>ensamples</b>

The built-in definition sometimes disappears with our modern spelling. The word ‘only’ was spelled ‘**onely**’ in the KJV 1611. Let’s not lose any more clues to understanding.

